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INTERNATIONAL BIBLE STUDY.

October 7th 1883.——*Joshua* III. 5-17.

For Comment see last *Guardian.*

October 14th 1883.——*Josh.* V. 10—VI. 5.

The lessons pass over the verses in which mention is made of the circumcision of the children of Israel. The rite had been neglected in the desert; those who had been born after the exodus were uncircumcised; after bringing them through Jordan God required that they should undergo the rite By this rite they publicly devoted themselves to God and henceforth carried about in their bodies the token that they were not their own but his. The spiritual intent of this rite had been intimated to them, as in Deut. xxx. 6, where God promises to circumcise their heart to love him with all the heart and soul and their neighbour as themselves.

The Israelites kept the passover in Gilgal, on the 14th of the 1st month. They entered the promised land at the precise season of the year at which they had left Egypt. On the following day they ate the corn of the country, the previous year's corn, using it for the unleavened bread of the feast. That day was the last on which manna fell. For forty years God had supplied them in this preternatural way with necessary food. He might well say, Have I been a wilderness to you? for with him present it was not a wilderness. So when Jesus was in a desert place and people came to him by thousands, he spread a banquet for them, and showed them that man does not live by bread alone but by every word that proceedeth out of the mouth of God. It is called angel's food in the Psalms; but what angels call good, men do not always think to be so; and doubtless the Israelites were very glad to relinquish the manna and get grain from the fields. It is better on the whole that men should get their necessary food by means of their own activity.

Joshua has a vision: a man is seen standing with a drawn sword in his hand. Joshua does not know that it is a vision, and approaches him to ask, Art thou for us or for our adversaries? The reply is, I am Captain of the host of the Lord. He speaks presently as God himself, and we must regard this as one of the temporary manifestations of God in the likeness of men, made in the early stages of revelation, meant among other things to encourage the expectation that there would be an abiding manifestation in the flesh. This was doubtless the second person of the Godhead, the Wisdom of God, the Word of God. The mere announcement carried its own authority with it, and Joshua, the earthly leader of the host of the Lord, fell at the feet of his divine General, our Leader and Commander. He is bidden to loose his shoes from his feet, for the place is sacred. The chapter is unhappily divided here, vi. 1 being parenthetic. Jericho, in the immediate neighbourhood was closely shut up and this fact is mentioned to show the reason for this divine apparition. Joshua would naturally have expected that such a prodigious display of the power of God as the suspension of the flow of Jordan, would have struck the hearts of all the Canaanites with terror, and shown them the utter folly of attempting any resistance to a force so divinely led. He could not anticipate any thing less than immediate surrender on the part of the people of Jericho. Instead of this, he is amazed to hear that they are securing all their gates against the Israelites, and preparing to resist *a l'outrance.* The Lord saw that he needed fresh encouragement. He is not to allow himself to be weighed down with the idea of the great responsibility resting upon him. In the eyes of men, he is the visible general; but the real Captain of this host is the Lord of glory himself. As Christiana, in Pilgrim's Progress is represented as escorted by Greatheart, a mighty man of valour, an invincible champion, so that she and her children may dismiss all fear and anxiety, realizing that he who is with them is mightier than all who may come against them, so it is the privilege of Joshua and his army, according to their faith, to enter into rest; not the rest of inactivity but the rest that accompanies the possession of boundless power. This rest of soul is spoken of in Heb. iii. and iv. and the triumphant entry of the Israelites into the promised land under Joshua, is spoken of as prefigurative of it.

"And the Lord said unto Joshua, See, I have given into their hand Jericho and the king thereof and the mighty men of valour." How could Joshua *see* this? He could see it in the glory of him who was speaking to him. This revelation was itself a guarantee to him that the thing promised should be granted. It is not, I will give it, but I have given it. God calls the things that are not yet, as though they were. The purpose of God settles the matter, disposing of all doubt and all contingency. It is for faith to lay hold of these gifts by faith, for we must have them by faith, before we can have them in consciousness. The believer has in Christ all things that pertain to life and godliness, and by faith he knows that he has them and proceeds to act as though he had them, adding to his faith virtue and to virtue patience, and to patience godliness &c. &c.

Joshua now receives instructions as to the way in which he shall proceed to invest Jericho. The entire army is to make the complete circuit of the city, outside the walls, preceded by the ark of the divine presence and by seven priests blowing rams' horns, and to do it six days in succession. On the seventh day they were to compass the city about seven times. Finally, there was to be a great blast of the trumpets, then all the people were to raise a great shout of victory, when the walls should fall down and the inhabitants become an easy pray. Of course it would be a great trial of faith, for we may imagine the derision with which the enemy would look on from their walls and battlements, and the jeers that they would address to them. For they would naturally regard the spectacle as the futile resource of faint-heartedness. The conceit of their own invincible powers would posses them wholly until the critial moment arrived, and they found themselves defenceless in the presence of the enemy.

WEEKLY REVIEW.

—It may not suit our convenience to believe that such sentiments as have been expressed by Mr. Amrita Lal Roy in America (see our Epitome) are common among the educated Natives of India, but we do not see how any one who notices the tone of a portion ot the Native Press, can deny that they prevail to a considerable and probably increasing extent. The Ilbert Bill has had one effect not anticipated by those who prepared it; it has disclosed the existence of a deep-seated race jealousy. It does not help matters any, to say that this race prejudice is largely entertained by the English in India; for every exhibition made by the latter awakens ten times as much feeling against them in the minds of the Natives. We are persuaded that the greatest hindrance encountered by the Gospel in India, arises from the fact that it is offered to them by those who are regarded as belonging to the dominant race.

—What life is good for is illustrated by the fact that some officers of the 61st Regiment at Kurrachee, came all the way to Bombay, a sea-voyage of 500 miles, bringing some twenty ponies with them, just to spend an hour or so on the esplanade, playing against a Bombay team. We do not know that there is any harm in playing polo *per se*, barring the risk to life and limb, but it is astonishing how people can become so intensely interested in the result of a game. What matters it who wins, the Bombay players or the Kurrachee gentlemen? That is what we would be inclined to say; but the polo-player takes a very different view of the matter, and will nearly break his neck in trying to reach the ball before his neighbours. What a bright day it will be when men shall reserve their energy and intensity of feeling, for measures designed to rescue the perishing or promote the general welfare of mankind. One or two gentlemen were placed *hors de combat*, in this game on the esplanade, one by a fall, another by a nasty blow on the knee; but these are trifles. We believe that there has also been a polo tournament here, between a party from Mhow, 425 miles inland, and a Bombay party. As for cricketers, they go all over the world, from America to Europe, from Europe to Australia and *vice*

versa, to find some body to play against. In all these, it is the spirit of emulation that is such a mighty motor. This spirit has been implanted in us for some good purpose; for recreation and exercise, no doubt, but also for higher ends. The apostle Paul seems to recognize this principle, and show its worthiest application in 1 Cor. ix. 24 26. "Know ye not that they who run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it in subjection; lest that by any means when I have preached to others, I myself should be a cast away."

—THE *Indian Churchman* is overflowing with gratitude. Nothing can be more commendable, if only the feeling is awakened by that which is worthy of it. Our contemporary says:

We publish to-day with pleasure, or rather with gratitude, a letter from the President-Founder of the Theosophical Society. With plesure, because it enables us to claim a friendly hearing from Theosophists, although we advocate views of Theosophy the reverse, in many ways, of those taught by their adepts. With gratitude, because we know from many sources the immense amount of work done by Col. Olcott, and can appreciate the self-denying kindness with which he has found time to write to us.

The *Churchman* considers it an augury of good that Colonel Olcott "should recognize us as kindred spirits." Colonel O. in his letter pays the *I. C.* some compliments, at the expense of dissenters (who are far however from desiring his smooth words.)

"It is quite conceivable to me that ministers of certain of the more unspiritual dissenting sects of Christians should propound the query what relation there is between Christianity and Theosophy: 'religion' being to them at best an Ethical system of restraint during this life, and the crudest possible dream of a future to be enjoyed amid surroundings of barbaric splendour. But for minds of your class, and scholars of your accomplishments, I had thought no such exegesis was called for. Your idea of Religion is much higher, your concepts much more spiritual. As High Churchmen, you have carried your idealism to that degree that you feel the "Spirit of God," received from the imposed hands of your seniors, ever verifying your being and thrilling though the avenues of your corporeal life. And you suspect—perhaps even assert: I am not a Christian, and so have not well informed myself—the Real Presence in the consecrated water and cup of sacrament. Why then, should you doubt, not merely a relation with your religion, but an union as close with it, and all other religions, as that of your soul with your body."

Again:

"Your feet tread the way towards Calvary, mine that towards Buddha-Gaya and thence towards the Himalayan retreats, where my Teachers—the successors of the old Aryan Initiates—still hold the torch of divine wisdom to light the way of the truth-seeker. But still we are brethren—you and we Theosophists—though you deny it ever so much, for all, whether Christian or "Heathen," white or dark, bond or free, are children of one Cause, partakers of one destiny."

Could there be any grosser perversion of the term "theosophy" than to teach that there are somewhere in the Himalayas certain supernatural spiritual demons or essences, and that the great end of man is to be brought into rapport with these? Is there any ranker superstition believed in by the people of this country? Hindoos believe in Mount Meroo, and Col. Olcott believes in the torch of divine wisdom held by a mysterious habitant of the Himmalayahs named Hooti Lal.

—WE are told in Scripture that in the latter days perilous times shall come; evil men and seducers shall wax worse and worse. Are these the latter days? Evolutionists tell us that these are the world's best days, so far, to be succeeded by better. The principle of the survival of the fittest assures us that the unfit must disappear and leave only the good. What then are we to think of a passage like the following, the manifesto of French Nihilist women, published in the *Drapeau Noir*?

"Let people amuse themselves by prattling about revolution as much as they like; they are free to do so. The Nihilist women, tired of such a waste of time, have resolved to act. Contemplating the annihilation of the middle classes, they are prepared for any sacrifice which will hasten the realization of this enterprise; they will derive the necessary strength to overcome all obstacles from the irrepressible hatred which devours them. But as this grand project cannot be executed in a single day, they bide their time, meanwhile employing other means, especially poison, to hasten the end of the cursed race. The Nihilist women will supply their want of scientific knowledge, and the processes of the laboratory, by mixing small doses of deleterious substances in the food of their oppressors; these mixtures are obtainable by the very poorest, and can be used by the most ignorant and inexperienced."

It may be assumed that these Nihilist women are few in number, and seek the pleasure of causing a sensation by their terrible threats; but we have only to remember the scenes witnessed in Paris in the days of the Commune, and the numbers who are openly glorying in assassination in Russia and in Ireland, to become aware of the awful elements that are seething just under the surface of modern society. The fact is the world is getting both better and worse. Many are learning true wisdom in the school of Christ, and engaging more earnestly and effectively in philanthropic efforts from day to day; and there are those who repudiate obligation, confound license with freedom, and day by day become at once more aspiring and more depraved.

—A CALCUTTA contemporary advocates the study of Church History. There is a somewhat embarrassing preliminary question to be answered, viz. who is competent to write Church History? Our high Church friends would not give much for a history of the Church of Christ in the 19th century written by Mr. Dale of Birmingham, and the Nonconformists of England would be sorry to have Dr. Pusey instruct posterity touching the same. We cannot accept of even St. Augustine's account of the sectaries of his day, and are not at all sure that among those who were persecuted by the Church of his day and pilloried for the scorn of posterity, were not some of whom the world was not worthy. Many histories will be torn into shreds in the day when Christ shall be revealed in his glory.

—THE *Epiphany* publishes a letter from the President of the Adi Brahmo Somaj, written at the request of the editor, giving reasons why Christian missionary efforts are not more fruitful in this country. Here is an extract or two:

Christian Missionaries do not leave off *Sahibism* altogether and live just like an oriental religious teacher. The Christian Missionary, abandoing the comforts of European civilization, should live and move about like a *Sannyasi*. He should be like the Great *Sannyasi* of Galilee, unmarried and living and moving in the world, though not of it. I go even to the length of saying he should put on the guise of a *Sannyasi*, at least the *garoa dhuti* and *garoa* mantle.

Those of the above remarks, which appertain to the propriety of Christian Missionaries living like *Sannyasis*, do not apply to Brahmo Missionaries, as Brahmoism is not the religion of a *Sannyasi*, which Christianity is. Lay folfowers of Christianity, though not *Sannyasis* themselves, must admit that *Sannyasism* is the highest life, the life followed by Christ himself.

A feeling of amusement may be awakened by the quiet ease with which the above writer creeps out of the obligation which he spreads for Chr. missionaries. But our object in quoting it, is to point out the misconception of Christianity lying at the bottom of it. Christ does indeed require of his disciples that they should be unworldly, free from the love of money, reputation, ease and power. But nothing in his teaching identifies religion with a style of dress. Sanyasiism or Fakirism is a conception of religion as opposed to the Gospel as any thing can be, and it would be most unfortunate if missionaries adopted a dress significant of that system. The *Fakir* is a holy man who goes about giving men the opportunity of sharing in a little of his righteousness by giving him the necessaries of life. It is not necessary for him to teach men any thing; they are to admire him, fall at his feet, drink the water in which he washes his feet, and give him whatever he asks. His voluntary poverty is his piety, though he may practise it because he is too lazy to work, or because it is the road to honour in this country. It is the proxy system, that in which certain members of the community give themselves to a religious life and gather righteousness, while the rest of the community are in a measure absolved; the same system that we find in Romanism. Nothing could be further from the Gospel, and our Brahma Somaj friends simply show how little they understand the Gospel when they speak as above.

—A WRITER in the *Record* calls attention to some of the languages used in the Speaker's Commentary, specially by Canon Evans on the 1st Corinthians. Some may have the idea that a commentary is for the purpose of making plain that which is difficult; such will be not a little confounded by the following examples:

"Obsession," ch. ii. 12; "dressing a man in a panther's hide," ch. ii. 13; "a psychic man does not rsceive what is pneumatic or spiritual," ch. ii. 13; "him will God disintegrate in hell," ch. iii. 17; "a divisive cry," ch. iii. 22; "the Apostle fulminates in irony, peal upon peal of Cathartic sarcasm," ch. iv. 8; "Intensifiable," ch. iv. 8; "A moral monster of several tentacles," ch. v. 10; "This pleonexy," ch. v. 10. "Flash after flash of sarcastic fire and interrogative satire," ch. vi. 1; "Atmospheric use of the preposition," ch. vii. 20; "The oneness excludes the manyness, and the allness is as the oneness," ch. viii. 6; "Ecbatic use of that," ch. ix. 17; "The atmospheric imperfect," ch. xi. 23; "The noöumenon of the body," ch. xi. 20; "Cases

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of ecstatic glossolalia, " p. 330; " In the charisma of glossolalia the ecstatic became so to speak linguific, " ch. xii. 10 ; " The ethical and physical substratum of his corporiety, " ch. xii. 27 ; " A charismatic, " ch. xiv. 80 ; " Glossolalemata, " ch. xiv. 28 ; " Dispotentiated, " ch. xv. 2.

Holy Scripture may well cry out, Save me from my friends. We have very little patience with the pedantry that seeks to show how much more it knows than others bp the use of rare and strange words. The people that understand what Canon Evans says, are they who have a good knowledge of the Greek New Testament, and who stand least in need of commentaries.

—Dr. Ryle, Bishop of Liverpool, does not yet appear to have been spoiled, and so the adage 'to spoil a good man make him a bishop,' fails in his instance. He was in Scotland the other day and did not hesitate to accept an invitation to preach in a Presbyterian Church, (Established), wearing his usual every-day costume. He cannot however reciprocate the invitation. There must be some terrific catastrophe of nature before the doors of the Church of England can be opened wide enough to admit a Presbyterian or Methodist minister, as minister. Of course Bishop Ryle is hauled over the coals by the High-Church, for attending a Presbyterian Church, and not attending the Scotch Episcopal. He has published his reasons, saying that he cannot conscientiously attend the latter, for its rejection of the Gorham judgment, and adding :

Personally I infinitely prefer Episcopacy to Presbyterianism, and our own liturgy to extempore prayer. But it is evident that the Presbyterian mode of worship suits Scotch people. And to tell me that there is anything sinful or wrong in attending such worship is an insult to common sense. I am blamed for officiating and conducting services in Presbyterian churches when I have been invited to do so. But why ? What is there wrong about it ? What law of Church or State do I break ? I know of none. So far from doing wrong, I believe I do good and do right. I give public proof of my respect for our ancient Protestant Churches and of my earnest desire to promote unity and brotherly feeling between it and the Church of England.

—Over the door of the Eagle Tavern there is to be seen this inscription : " William Booth, licensed to sell by retail intoxicating liquor, to be consumed either on or off the premises." This is to remain until the ordinary transfer sessions, when some other name will be substituted for Mr. Booth's. The condition on which Mr. B. obtained the power to appeal from the recent decision, was that the place should immediately be opened as a public-house. The *Times* says :

There is no prospect of the appeal against the judgment of Mr. Justice Stephen being heard this year, and the hope of the Army is really not in the appeal at all. They expect next month, when the trustees of the parish—St. Botolph, Bishopsgate—to which the property belongs, return to town, to be able to make an arrangement with them which will stop all further litigation ; but, should not this be so, they are advised on all hands that it is hardly conceivable that they will not get relief on appeal.

—The Secretary of State for India and the Indian Council, have had a very serions question before them. An ordnance *kalasi*, injured by an accident in the Quetta magazine, died in his natal village. The Government of Bombay were disposed to give the widow a pension of two rupees a month, but being without the large powers necessary to sanction this, the matter was referred to the Home Government, which, after an anxious consideration of the case, decided that a pension of one and a half rupees a month be granted her. She is thus guaranteed a penny a day, for which she must however repair monthly to some place where the paymaster be found. Who will say that we have not an economical Government ? Their principle is evidently this, save the pence and the pounds will take care of themselves.

—A letter from the Rev. Mr. Shaw of Tamatave appears in the *Nonconformist* When first arrested he was accused of having Hovas among his servants, which was not true. Afterwards he was charged with having left bottles of poisoned wine in the compound, that the French soldiers might drink it. This charge was abandoned and he was accused of having been *maladroit* and imprudent. Finally, without any trial, after about two months' imprisonment, he was set at liberty.

—The *Liberal* attributes the rapid spread of Ritualism in London, to "a reaction against the rationalism of the day." Must a reactionalism ? The proper reaction should be, we think, an increased devotion to the word of God, and to the kingdom of God which is written.

—Referring to some remarks that we felt compelled to make regarding the pretensions of Baboo Keshub Chunder Sen, the *New Dispensation* says :

Brother *Guardian* there is room both for you and ourselves in the theological market. You are selling the Western Christ : we sell the Eastern Christ. It rests with the customers to decide which they will purchase. Why this shop-jealausuy ?

Some people seem not able to understand that a man may speak warmly against a system from the love of truth, and can only explain it on the supposition that it has been dictated by the most contemptible form of selfishness.

—Complaints are made that in the European Gen. Hospital, patients have sometimes to wait a considerable time before receiving medical treatment. If we remember rightly, it was formerly the case that the physician in charge resided in the premises, and was thus always in a position to give immediate attention in critical cases. We hope the complaints made will receive due attention.

NOTICES OF BOOKS AND REPORTS.

" *Legends of the Punjaub.*" By Capt. R. C. Temple, F. R. G. S. &c. Nos. II and III, for September and October. Ed. Soc. Press. These contain stories taken down from the lips of the professional story-tellers in the Punjaub, in Hindustani, and are here published with English translation. No. 3 contains the Legend of Ghazi Salar nephew of Mahmud of Ghazni, and the Legend of Guru Gugga. These seem to correspond to the *Kirthans* or *Kathas* recited, sung and acted in this part of the country, enchaining the attention of the Native the livelong night. There is very little in these legends that commends itself to Western taste.

" Faith Work in Colar." 5th Report. Much of the matter contained in this has previously come before us in detached publications and been noticed by us. The labours and influence of the Rev. Mr. and Mrs. Jacobs in 1882, are spoken of in terms of high appreciation. Miss Anstey felt great sorrow at letting them leave, which she did because she did not care to let the institution come under the control of the Methodist Episcopal Mission, or become denominational, and for the reason that she wished it to remain a faith-work, though we do not understand how the former relation would interfere with this. Mr. Redwood, from Mr. Guinness' Institute, arrived in the early part of this year. There are about 350 Orphans. Narsinga, one of the boys, converted last year, preaches, it is said, with extraordinary power, " holding heathen audiences entranced." Mr. Luxmon Rao baptized last year by Mr. Jacobs, continues to be useful. Mr. E. Bowden, of Narsapoor, baptized eleven of the orphans on profession of their faith last April. All the work of the orphanage is done by the children, and most of their clothes are woven by them. The expenditure in 1882 amounted to Rs. 11663 ; in 1881, Rs. 14,157 ; but Miss Anstey had to pay out of her own funds Rs. 2055 in 1882, and Rs. 1059 in 1881. It is certainly a work of faith with her ; with an apostolic spirit she is willing to *pay* for the privilege of serving these orphans. May the Lord grant her to see great spiritual results of her labour of love.

The Voice of India, No. 9, issued from the *Bombay Gazette* Office, contains extracts from the Native English papers and translations from the vernacular, showing the sentiments entertained regarding the various matters that were discussed in September.

" *Latin Grammar made Easy* for candidates for Entrance Examination. By R. Hawthorne, Ph. D , Professor Doveton College, Calcutta. The art of making Latin Grammar difficult is pretty well understood, and a good many have attained eminence in this direction, the object being not to help the student to know, but to show how much they, the Grammarians, know. We do not fancy that students will derive benefit from Dr. Hawthorne's essay, without a good deal of sustained application. But many will find it useful, we think. It has 23 pp. and is sold at one rupee.

" *The Brief History of the Churches connected with the Am. Marathi Mission,*" (Marathi) was prepared for the Jubilee meeting two years ago, and embodies a pretty complete outline of the principal facts connected with the development of the A. M. M. Churches. It is not so very brief, as it covers 157 pp. It has been prepared by the Rev. R. V. Modak who during the greater part of the half century has been connected with the Mission. It will be valued not only by members of the Am. Mar. M. Churches, but by many connected with other Missions. The example of this Mission has been helpful to others in several respects, especially in the matter of placing native churches on a self-supporting basis. In this book we have notices of various struggles that the A. M. Mission had to go through, in days gone by through caste-jealousy &c. This work is sold at 4 as a copy, and we have much plea-

sure in commending it to all who read Marathi.

"*Report of the Bombay Committee of the Society for Promoting Christian Knowledge.* Sales Rs. 3485; in 1881, Rs. 4411. Three works in Marathi were printed, viz. a Catechism, the Story of two Chr. Brothers, and an Essay on Caste. The sales largely consisted of the Scriptures, the Book of Common Prayer, Hymns Ancient and Modern, and the Parent Society's publications. The Com. think the Society should have a building of its own here, for a Depot, Reading Room &c.

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SATURDAY, OCTOBER 6, 1883.

MRS. PRENTISS ON PERFECTION.

We take the following from a private letter, written without any thought of publication, but which we take the liberty of using in this way, making it the basis of some remarks:

"I have been reading the Life and Letters of Mrs. Prentiss (author of *Stepping Heavenward* and other works.) The large volume might very well be abridged, by omitting a good deal of the nonsense of her letters. It is sprightly nonsense, to be sure, but there is too much of it. Apart from this there is much that is valuable in this book. I have wished to know her views concerning Perfection, the Higher Life, &c.—She read all the works on the subject. I will make some extracts from her Life, which seems to have been written by her husband. 'Her own sense of sin was so profound and vivid that she shuddered at the thought of claiming perfection for herself, and it seemed to her a very sad delusion for any one else to claim it. True holiness is never self-conscious; it does not look at itself in the glass; and if it did it would see only Christ, not itself, reflected there.' In one of her letters she herself says: 'We cannot make ourselves holy. We are born sinners. A certain school believe that they are *kept* by the grace of God from all sin. I do not say that they are not. But I do say that I think it requires superhuman wisdom to *know* positivily that one not only keeps all God's law, but leaves no single duty undone. Think a moment. Law proceeds from an infinite mind. Can finite mind grasp it so as to know, through its own consciousness, that it comes up to this standard. On the other hand, I do believe that a way has been provided for us to be set free from an evil conscience, that we may live in such integrity and uprightness as to be at peace with God; not being afraid to let his pure eye range through and through us, finding humanity and weakness, but also finding something on which his eye can rest with delight,—namely, his own Son.' Mrs. Prentiss had great peace in believing. Though her family life was a peculiarly happy one, and her natural sprightliness never failed her, the moment of departure to be with Christ was what she always longed for. You know she was Payson's daughter."

In our issue of Sept 15 appeared an article by Dr. Mahan, entitled Soul Questionings, in which some extracts from M' Cheyne's Diary are commented on. Dr. M.'s remarks are well fitted to be useful to those who favour Mrs. Prentiss' views of the extent of Christian privilege. We hope our readers will bear with us while we make some observations on the above extract. Some, we know, have the idea that this kind of discussion is not practical. To us, it is eminently practical. The views we advocate, we consider to have been of immense benefit to us, and to have energized us to an activity that nothing else would have produced.

Mrs. Prentiss shuddered at the thought of claiming perfection for herself. We sympathize with her. We have seen an end of all perfection, viewed as an attainment, a human achievement. God's controversy with sinners is on this ground that they fancy they can do for themselves without God; and the first step in grace is to learn that without him we can do nothing. What hast thou that thou hast not received? Salvation is from first to last the gift of God, and it is because Christians are so slow to grasp this, that they conceive a person is claiming something for himself when he speaks of Christ as perfectly saving him. All things are possible to him that believeth; which means that Christ can do all for him who believes that Christ can do so, and looks to him for it. If by the kind attentions of a doctor, I have been brought round, shall I shrink from saying that I have been completely restored? Certainly not; let me give the good docter the honour that belongs to him. It is as a Saviour that Christ seeks to be glorified; and it is of the utmost importance to the world that it should learn that Christ is able and willing to save sinners from all their sins. But according to Mrs. P. no such testimony can ever be given. According to her, believers are brought into a state in which they have great peace and happiness, without being able to say that they are not daily sinning; in other words they are so far reconciled to sin that the thought of its continual presence with them does not mar their peace and happiness. Now what effect must this testimony make upon sinners? Will it not lead them to believe that sin is not after all that horrible thing which the cross of Christ would make them believe it to be?

Does it really require infinite wisdom to know that we are kept by the grace of God from sinning? All that is required is faith, with consecration. "If we ask any thing according to his will, (and the whole duty of man is comprehended in His will,) he heareth us; and if we know that he heareth us, *we know that we have* the petitions we desire of him." We know it by faith. Our reliance is upon his faithfulness. His Holy Spirit is greater than our hearts and will make known to us obligations that our own hearts would never have shown us. God forbid that we should have joy and peace in his service, while suspecting that we fail in some particulars to do his will.

This salvation is not our own, in the sense that we are not dependent on Christ from one moment to another. It will never be so. He is the vine and we are the branches, receiving the sap of life every moment afresh, and bringing forth fruit not to our own honour but to his. Christ is our perfection.

"Let us therefore, as many as be perfect, be thus minded, (Paul like, in pressing forward;) and if, in any thing ye be otherwise minded, *God shall reveal even this unto you.*" These last words completely meet Mrs. P.'s difficulty.

We consider it a direct impeachment of the goodness of God, to suggest that he should require us to do any thing, and not let us certainly know that he requires it. A master takes care that his servant is informed of his will, and a State does not impose any laws without giving its subjects the means of becoming acquainted with them. Much less will God requires of us to do what cannot be apprehended by finite beings.

APOCALYPTIC SKETCHES. LXV.

We have not said all that we feel prompted to, on Rev. xx. 4: "And I saw thrones and they sat upon them, and judgment was given unto them; and *I saw* the souls of them that were beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ 1000 years." Decapitation was a common form of martyrdom under the Roman emperors. The witness of Jesus is the testimony borne by Christians to the redeeming power of Christ experienced by them and available for others; it is the testimony of a life conformed to Christ's life; the word of God is fully victorious in the hearts and lives of such, and may be read by those who run. This testimony reached its climax in the case of actual martyrs, when they laid down the last they had, even their life; and in the case of others, by their complete and ever-maintained surrender to Christ, so that his will has perfect ascendency in them, and for them to live is Christ. What the prophet sees is not the persons of the old martyrs, but their *souls;* in other words, their faith and spirit. The Old Testament closes with the announcement that Elijah would appear before the Messiah's manifestation; when the angel came to announce the birth of John the Baptist, he said, evidently referring to that very prophecy, that he would come in the spirit and power of Elijah. They who reign with Christ are further described as having refrained from worshipping the beast or the image of the beast, from receiving his mark either on their forhead or in their hands. They pass through the peculiar temptations of these latter days unscathed. To worship the beast is to give him the authority that belongs to God and to his Christ, the head of the church, only; by regarding his commands as on a level with those of Christ; by allowing him to determine how far we shall observe and how far disregard the precepts of Christ; by looking to him for salvation, and consenting that no one shall be saved except through his priests. But many who see that the system depicted as the beast (*to therion*) is an apostate system, are led away by the image of the beast, set up in each particular nation, less arrogant and domineering than the beast, yet like it in essential respects, especially in its reliance upon the secular arm to carry out its behests and persecute those who do not conform to the state religion. They who get the victory over this second temptation, are urged not to antagonise or bear testimony against the church; though they may differ from it in heart and deplore many of its errors, still it will be well for them to continue formally connected with it; let them carry its mark in their foreheads and be openly identified with it. But some get the victory over this temptation. Then they have to meet another. The Prince of this world entreats them to receive the mark, if not conspicuously in

their foreheads at least in their hands. One is reminded of Isai. xxiv. 17, 18: "Fear and the pit and the snare are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare." When the Reformation was newly preached, the most conspicuous errors of the church of Rome were abandoned. After some generations, men began to find in the word of God higher revelations of his will than they had dreamed of. As men receive grace to yield themselves to these newly-discovered truths, they become competent to make new discoveries of the divine will. Under the discipline of faith and consecration, earnest-minded Christians thus cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. Some may think that they are moving in the direction of the saints spoken of in our text, when they separate themselves from all churches; but others think that they best follow the example and the precepts of Christ, by maintaining all the fellowship they can with the Lord's people, at the same time that they seek to be conformed to Christ in righteousness and true holiness. The letters to the seven churches are instructive in this particular; much that is evil is there pointed out, and Christians are exhorted to separate themselves from the evil,—but not from the churches.

When the Lord comes, he comes to be glorified in his saints and admired in all them that believe. Christ will not so be revealed that the eyes of all the world shall be directed to his physical person; but the eyes of all that are capable of seeing his glory shall be directed to Christ as he is revealed in believers. The glory of Christ is in saving sinners, and salvation consists in bringing them into conformity with himself; he says, the glory which thou hast given me I have given them. In these enthroned saints, sitting in judgment, Christ is glorified and admired. That they may be one in us: as thou, Father, art in me and I in thee, that they also may be made perfect in us, that the world may know that thou hast sent me. The redemption of the body is a part of this glory. We shall not all die, but we shall all be changed; the last enemy that shall be overcome is death.

We have not yet spoken of the thousand years mentioned in v. 1, in connection with the imprisoning of Satan, and in v. 4 in connection with the reign of the saints. But we must reserve this for another paper.

REMINISCENCES, CCXXXI.

EXTRACTS from diary. Bombay, 1849.

September 7. While God is glorious in this that he is a prayer-answering God, the rewarder of them who diligently seek him, it is nevertheless evident from the cross that there may be instances of his not answering the prayer of the righteous for his own greater glory. There was an immense revenue of glory to God from the very fact that he did not succour Christ on the cross. He left him to hang crucified and God-forsaken, and with him the cause of truth, the Gospel, the church, and yet with infinite glory to himself.

Christ had previously put all in the hands of God, asking simply that God should glorify his name: John xii. 27, 28.

12th. The same reasons that required me to enter on my present course, probably require that I should remain in it a considerable time. It is to be seen whether I have acted upon impulse or not, and can endure the trials incident to a life of faith. I have had such. Often without a farthing and much distressed because of small debts, [not able to pay the *dhobi* on his usual day, &c.] I have found myself in the company of drunkards, fornicators and adulterers when I thought myself among Christians. Yet my faith has not failed. I have not dreamed of retracing my steps. It has cost me too much to get here to think of going back again.

There is a project on foot for gathering European pensioners into a Home by themselves, away from the heathen; for it is found that they wallow in the vices of the heathen. A wonderful fact. Men from Christians lands so far from being lights in this dark land, exerting a Christian influence, entirely succumb to the influnces of the heathen.

A beautiful sunny day, this 26 Sep. "The rain is over and gone; the time of the singing of birds is come; the flowers appear on the earth; the vines with the tender grape give a good smell."

27. I wrote as far as this yesterday. Instead of guiding my pen to add the words "Arise, my love, my fair one and come away," the Saviour was pleased to awaken a train of thought in my mind that led to the discovery that the Feast of Tabernacles would fall, if celebrated, on Monday next, 1st Oct. and continue to the 8th, and that this is the only one of the three great Jewish feasts unfulfilled in our dispensation. They were not only commemorative and deductive, but typical. The Passover was fulfilled in Christ's death; the Pentecost in the gift of the Spirit; and the Feast of Tabernacles or Ingathering remains. And in the last chapter of Zechariah, it is referred to as being connected with the latter-day glory.—It was instituted when God set up his tent in the midst of the encamped Israelites; and it is I think remarkable that it is called Feast of Tabernacles, and not of the Tabernacle; for the reason probably that it mainly has reference to the latter days when every believer, every man shall be a tabernacle of God, when there shall be the manifestation of the Sons of God. "The Feast of Tabernacles spoken of in Zechariah," says Jon. Edwards, "is the glorious spiritual feast that God shall provide for all nations in the last ages of the world, and in the expected glorious state of the Christian church which is spoken of Is. 25, 6. This feast was in the 7th mo. of the year, which was a kind of a holy sabbatical month, as the 7th day of the week was a holy day, and the 7th year a holy year, and also the year of jubilee. The feast of tabernacles was the greatest feast in the month, it was to be kept in that month after Israel were prepared for it by the feast of trumpets and the day of atonement. So, a way shall be made for the joy of the church of God in its glorious state on earth, by the preaching of the gospel, and deep repentaince and humiliation for its great sins and long continued deadness and carnality. The last feast in the whole year (of Mosaic Institution). So this shall be the last feast of the church on earth. The feast of Tabernacles was kept when they gathered in the fruit of their land, feast of ingathering; so this great spiritual feast of the church shall occur after [or at] God's ingathering of both his harvest and vintage spoken of, Rev. 14."—At these feasts, first fruits were offered, not last fruits. They did not wait till they had brought the harvest home, I think, but they gathered the first fruits for God, and then only they had a right to the harvest. Dent. 16. 13 is a wrong translation, and should be, '*in* the gathering in &c.'

Oct. 1. It seems to me that the principle of hope in me is a kind of madness. Men are sometimes deranged with respect to some one idea or affection of their mind. One man has a haunting fear; his fear creates a devil that follows him wherever he goes. I am beside myself with respect to hope. Mountains of good argument are hurled upon it, in the providence of God, yet it is as strong as ever; nay, it becomes more and more rigid and unyielding.—But if Colombus had faith how infinitely rather should I have it.

Jesus went up to Jerusalem about the middle of the feast of Tabernacles, but was especially manifest in the last day, that great day of the feast.—On that day they were in the habit of pouring out great quantities of water in the temple. Perhaps this custom arose out of Zechariah's and Ezekiel's predictions of streams issuing from the temple. It was a kind of artificial fulfilment. Seeing this, Christ stands in a conspicuous place and invites men to come to HIM, for those prophecies are to be fulfilled in him.

[Letters intended for the *Bombay Guardian* should in all casses be authenticated.]

CORRESPONDENCE.

(*Concluded from our last.*)

To the Editor of the Bombay Guardian.

(3). But indulgences were not limited to such important matter as wars and jubilees; their benefits were extended to an infinity of lesser matters. They were granted to places, to confraternities, to monastic orders, to crowned heads, to altars, for prayers, hearing of mass, accompanying the host, festivals, building of churches, &c. &. We have only space for a few examples under this head. Pope Honorius III granted a famous indulgence to St. Francis for his Church at Portiuncula, by which, all, who with good and contrite heart attended the Portiuncula Church on the 1st of August of any year, were guaranteed such an indulgence for all their sins as would infallibly secure them paradise. And by a later ordinance of Pope Sextus IV in 1480 this privilege was extended to all Franciscan churches. This indulgence holds good to the present day if the original grant is to be trusted; and the next time the Editor of the Bombay Catholic Examiner visits Italy he might try its efficacy on himself and let his readers have the benefit of his personal experience. Martin V granted an indulgence of 100 days to all who observed the festival of Corpus Christi, and whether, owing to this festival having increased in value spiritually, or to Martin having made a mistake in appraising it at its proper worth, Pope Eugene IV doubled the indulgence, making it one of 200 days. Sextus IV in 1477 granted an indulgence to the festival of St. Francis (he of the Portiuncula Church) of 50 years; and one of 700 days to the festival of the Conception of the Blessed Virgin. Indeed Sextus IV was a remarkable indulgence-monger, and proclamed *ex cathedra*, with an anathema to all opponents, the value of the Pope's indulgences even in the realms of Purgatory. The worthy man, however, seems to have been as willing to indulge himself, as to grant them to others. "He drew an annual revenue of 20,000 ducats from the brothels of Rome."

In Rome certain churches were provided by the Popes with indulgences for ever; and unless the "Treasury of merits" became bankrupt when Pio Nono became a prisoner (as he delighted to call himself) in the Vatican, these churches possess these privileges to the present day. In one of these churches, that of St. Sebastian, the following inscription was placed over the altar. "Underneath this altar iles the body of St. Sebastian, and at every mass celebrated over the same, one soul is freed from the pains of purgatory." The price of delivering a soul from Purgatory can be easily learnt, as it is exactly the amount paid to the priest for celebrating one mass, for these men sell salvation, but not like Major Tucker

who sells "without money and without price." It is to be hoped that the B. C Exam. Editor on his visit to Italy will try a mass there for purgatorial purposes, and should he not need if for any of his own friends many of us no doubt would gratefully accept it on behalf of Goanese cooks and butlers who in by gone days fleeced us in their bazaar accounts and who are no doubt now expiating their sins in the flesh by purgatorian torture of the spirit.

(4.) This last example introduces us to the shameless traffic that Rome carries on in the "souls of men." To understand how this is it must be remembered that while Roman Catholicism teaches that God alone can in forgiveness remit the penalty of eternal death due for sin, and which He does through absolution by the priest; yet men themselves must of necessity either in this life or in purgatory undergo certain penalties in satisfaction of divine justice, even after the penalty of eternal death has been remitted. These penalties both as to nature and amount are entirely in the hands of the church; they can be imposed by her, they can be remitted by her; and if a man does not undergo them during this life, to purgatory he must go. But no doubt it is consoling to a good Catholic to know that if Holy Mother Church sends him to Purgatory, she mercifully makes provision through her masses and indulgences by which he can be immediately released from its awful torture, provided he or his friends after him have the wherewithal to pay for them. Up to the time Purgatory was brought under control of the Pope in 1477 and on down to 1490 indulgences for the dead were extremely rare. But from that time onwards Popes in their bulls of indulgence continually issue decrees in favour of souls in Purgatory. Thus Innocent VIII. (1484-1492) in order to raise funds for war against the Turks adopted the expedient of sending for sale through the whole of Germany plenary jubilee indulgences not only for the living but for the dead; and it was affirmed that the Pope in the plenitude of his power could not only remit the punishment of the souls suffering in purgatory, but that, if he wished, he could completely empty purgatory. Alexander vi. (Borgia) granted similar indulgences both for the living and the dead in connexion with the jubilee year of 1500; and in the post-jubilee year they were sold throughout Germany and Dacia. Most people who know anything of Borgia's history will be inclined to believe that this undisputed and infallible head of the church was much better adapted to commit than to remit sin. This monster remit sin! who cohabited with a widow and her daughters, and even with his own daughter the abandoned Lucretia, who is represented as "the daughter, the wife, and daughter-in-law" of Alex "vi. the Vicar of Christ! Why speak of his other crimes which "made him the execration of all Europe" or of his poisonings, of which he was himself the last victim? Julius ii. (1503-1513) to raise funds for the erection of St. Peter's, sold indulgences to the living on behalf of their dead friends—these indulgences were represented as most effectual in securing a release from all purgatorial pains. This "most holy lord" and infallible Pope, as possessor of the keys of that famous Treasury of merits, may fairly be supposed to have applied to himself personally a fair proportion of them. But if we may judge from the result in the cases of such men as Alexander VI and this Julius those merits had little sanctifying power, for Julius, in addition to many other crimes, such as simony, perjury, and drunkeness, was guilty of sodomy and "tout rongé de vérole."

Leo X (1513—1521) as is well known continued the sale of similar indulgences to complete St. Peter's. The Indulgence merchants sent forth by these popes spoke of their master's power over purgatory as unquestionable. For example in 1514 Arcimbold, apostolic Commissary or Chief Retailer (the Pope himself being the wholesale merchant) of indulgences, instructed his sub-deputies, of whom Tetzel was one, to inform the people thoroughly of the validity and efficacy of the indulgences, and to make them fully understand, that the most holy lord the Pope had in every respect the most ample power to grant plenary indulgences to the living and the dead. And how these sub-deputies excited the poor and ignorant to buy these indulgences for themselves and their dead relatives, may be learnt from a model sermon of the "notorious Tetzel," to which we would invite the attention of your contemporary. 'For each mortal sin even after confession and contrition it was necessary to perform penance for seven years, either in this life or in purgatory. How many mortal sins are committed in a day, how many in a month, in a year, during a life time! They are almost infinite, and in the burning flames of purgatory an almost infinite punishment must be undergone. But by purchasing an indulgence a full pardon of all sins could at once be secured *and in the future whenever any one wished to confess, a similar remission of all sins was guaranteed to him; and finally in the article of death he was granted a plenary indulgence of all sins and punishments and a participation in all the spiritual benefits which belong to the members of the church militant.*' Thus the indulgence guaranteed not only the remission of all past sins and penalties, but of all sins that any man might commit to the last day of his life, and of all the penalties that he might have to endure therefor here or hereafter, and if the notorious Tetzel did not thus "sell indulgences to commit sin" we leave your contemporary to characterise this transaction in his own way; a rose under another name will smell as sweet. But Tetzel was not the only guilty individual in the Roman church in this respect. It is well known that to carry on this sordid traffic a tariff of rates for sins committed or to be committed was issued by the Roman chancellary. Certain graces were connected with the Pope's indulgences which on being purchased permitted men to indulge in such trifling irregularities as murder, unchastity &c., and the tariff rate to a Bishop or Abbot who wanted to commit murder was 300 livres; to an ordinary Christian the article was furnished at a much cheaper rate; for 100 livres a cleric was allowed to indulge himself in unchastity of the most abominable kind. But the church not only sold indulgences to commit sin, but became a co-partner with thieves and robbers in allowing them to retain their ill-gotten gains by compounding with them for a certain sum of money. Such graces (?) were granted for example by the indulgences issued by Alex. VI, Julius II and Leo X. Possibly your contemporary could even yet procure similar ones did he only apply for them in the proper quarter. Money was the one want of Rome and the Popes no sooner got it than they spent it on their wars, lusts, bastards, &c.

Says the famous Franciscan Bertholdt, "He (the Indulgence preacher) says he has power to take off all their sins for one mite; and he lies, and crowns the devil every day with a thousand souls. Ye must stand off from the fraud; for while ye are giving to him he is selling you to eternal death."

We, Protestants, are in no sense bound by the writings or proclamations of Luther, or Calvin, or Zwingle. We call no man master save one the "Man Christ Jesus," and we accept no man's words save in so far as they are in accordance with God's revealed truth. But thanks to Pius IX and the Vatican Council of 1870 your modern Catholic is in a sorry plight; for all the ex-cathedra utterances of the depraved and dissolute Gregory's and John's and Boniface's and Alexander's he is bound under pain of damnation to accept as articles of faith with full assent and consent of mind and heart. Rome's boast is that she changes not. It is pitiable therefore to witness your contemporary's attempts to wriggle out of the difficulties in connexion with indulgences by demanding an instance of them in Bombay or the neighbourhood. The next thing probably that will be heard from him is that there never was an Inquisition, because you cannot show him one at work in Bombay or take him to an auto-da-fè of heretics. Those who know anything of Romanism know that Rome in presence of Protestantism, and Rome free from the onlooking of heretics, are very different things, at least in outward appearance. It is true that in the former case the tiger's claw is there, but there it is covered with the velvet paw. We presume your contemporary would scarcely recommend a bonfire of the gospels on the Esplanade such as occurred in catholic Spain only a couple of months ago. It would be a matter for sincere congratulation if your contemporary publicly disowned all confidence and trust in those who drove this sordid traffic in indulgences.

J. S.

Sir,—I think it is not generally known that Bro. Jacobs is engaged *entirely in native work.* His field is in Bangalore among the Canarese. Already God has given him success. Three heathen have been converted and baptised and also several Roman Catholic Natives. I know that his financial support is small so I write that any friends of God's cause who love to help on the work among the people of this country may know of this field. It is worthy of support.

D. O. Fox.

Dear Mr. Editor—I believe it is a sad and undeniable fact even in the present times and I suppose ever will be to some extent, in this world, that many professing or nominal Christians, also many more brought up under Christian influence and training, notwithstanding all the enlightment and bibblical knowledge we are blessed with, virtually deny the divinity of our blessed Redeemer and many of them openly.

Alas that this can be said, for there cannot be a more soul destroying heresy than denying the Divinity of Christ.

Of course all classes of Deists and all Mahamedans and Hindus and such non-Christian bodies do, and must; as such, deny His Divinity—but for them, there is the excuse of ignorance of Christian doctrines, as well as of the Bible. This however cannot be said of the former classes, or if they plead ignorance also, they are none the less culpable, having had the Bible more or less before them from their youth up, or been made acquainted with it's contents through some of the manifold means of instruction open to them.

Of course all such as deny the Divinity of our Lord must deny the possibility of the Gospel miracles, thinking perhaps, that the proof of His Divinity can alone rest on the miraculous or supernatural evidences therein recorded. To shew how greatly mistaken all such objectors are in this respect, and that not one miracle is necessary to prove His Godhead, I have made the accompanying extracts from a very remarkable and able work. "The Christ of History" by Pro. Young of Edinburgh, and published in 1855 in England and America. In this work Prof. Young projects or expounds the Divinity of Christ from the platform of his simple humanity,—dispensing entirely with the supernatural, written in reply I believe to Strauss's life of Jesus: the last author said to be one of the ablest opponents of the validity of the Gospel in modern times.

If you think the extracts suitable for your paper, you are welcome to them, and if any of the readers are not satisfied after perusal, it may induce them to procure the original and if still unconvinced it only remains for them to shew if they can (in fact it is due from them) how Christ was man *only?* or what He was. It they succeed in demonstrating that,

He was not the Son of God, even half as clearly as Young has that he was, then they will certainly have performed the greatest miracle the world has yet seen.

May God bless the perusal of these extracts to every one in the dark as to this precious and all important doctrine, so that they may come to really know God, which they only can, through his own beloved Son, whom to know is life eternal. This knowledge the writer received only by his seeking for it through the Son of God as such, and now, in the hope that others may be led to do likewise, he subscribes himself in deep thankfulness to God as one of the greatest sinners but through the merits of His only beloved Son now

SAVED TO THE UTTERMOST.

[We hope in future numbers to publish some of the extracts above referred to. *Ed. B. G.*]

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES. BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

—W. Y. We are much obliged for the extract regarding Indulgences, but do not think it needful to reproduce it.

Received for Gospel Hall, Picket Road, from R. W. Rs. 2; from G. A. 3.

Received for M. E Ch. Poor-fund from Mrs. G. Rs. 5.

Epitome of News.

SATURDAY, SEPTEMBER 29.

—*Deccan Herald*: We heard late last evening that a soldier of the East Yorkshire Regiment attempted the life of one of the sentries doing duty at the guard-rooms, Wanowrie, by firing three shots at him, none of which fortunately took effect. The sentry, in the meantime, fired at his assailant, also, missing when the latter turned and fell down. The guard immediately turned out and seized the offender before he could rally sufficiently to renew his murderous attempt.

—The Lahore paper says:—A European sentry of the Cheshire Regiment shot a zemindar by accident a few nights ago. It appears that several rifles had been stolen from the barracks, and the sentries were on the look-out for thieves. Three zemindars came, with lanterns in their hands, to let on the water to their fields, about 2 o'clock in the morning; and the guard fired on them, killing one and wounding another. The poor man was a native of Tahkal, and is the second native of the village who has been killled by an English soldier. Some years ago, an English soldier shot a zemindar of the village without any motive, and was executed for the crime.

—The English papers take the following from an American paper: There is a young Hindoo now sojourning in New York city who who has made some interesting statements about the possible future of the 250,000,000 people who inhabit the peninsula of Hindostan. Amirta Lal Roy is a graduate of the College of Calcutta, and has studied medicine in Edinburgh. Although in appearance almost a black man, he is a very intelligent and cultivated gentleman. He states that all classes of Hindoos detest their British rulers. A revolt cannot be far distant, and when it takes place, it will be found that the people are practically unanimous in preferring native rule to foreign domination. Of the £60,000,000 annually raised by taxation in India, but little over £20,000,000 is expended for the Hindoos themselves. Nearly £40,000,000 is distributed among English military and civil officers, who are in India simply to keep the country in subjection. In other words, that vast sum is a tribute annually paid by the East Indians to their conquerors. There is scarcely any middle class of native Hindoos. The Englishman is the banker and the merchant. Hence the native is cut off from all honourable and lucrative pursuits. He cannot be a high officer of the army. The Englishman also almost monopolises the civil service; the higher judges are all imported. There are some few rich native landowners The Hindoos have, however, their own physicians and lawyers; but the vast mass of the people labour continuously for the merest pittance. Now, the Hindoos are quick-witted and intelligent; indeed, their language shows them to be a variation of the Caucasian race. They keenly realise the humilitiating position which they occupy, and are only waiting for an opportunity to drive the handful of foreign invaders from the soil. Mr. Roy fuather says that the contact with Europeans has unsettled the belief of the educated clases in the Braminical faith. But still there are practically but very few Christians in Hindostan. The educated and intelligent are what is known as "agnostics" here in the western world. In other words, they do not believe in anything. This, howver, does not much trouble the priestly class, who pay little attention to religions philosophies or creeds. Brahminism is a secular religion, and aims only to order the lives of its votaries. It instructs the people as to what they shall do in their social and family relations.

—Statesman: At the Howrah General Hospital, on Wednesday last, Mr. Gillespie, late an actor in the Theatre Royal, died very suddenly from the effects, it is supposed, of alcoholic drink. A few minutes before his death, he was seated and talking to several people, bnt suddenly fell back and expired.

—*Pioneer*: We regret to learn of the death of Surgeon-Major R. Jackson, A.M.D., in charge of the Medical Depot at Pachmarhi. Dr. Jackson, accompanied by Mr. A. F. Carr, of Allahabad, started after a tiger that was seen near Singhanhana at the foot of the hills. Whilst out both gentlemen were attacked by hornets, Dr. Jackson receiving nearly 200 stings, Mr. Carr about thirty. Dr. Jackson's throat and face were fearfully swollen, and erysipelas and other symptoms of blood-poisoning, supervening he succumbed on the morning of the 24th.

—Bombay Branch Royal Asiatic Soc. 26th: A paper by Pandit Bhagvanlal Indrajee on a copper plate grant of the Rashtrakuta dynasty was presented to the Meeting.—The plates were found at Chharoli, a village near Surat, and record the grant of the village Sthavarapallika to a native of Jambusara, which village the writer identifies with the modern Chharoli. The grantor is King Kakka of the Rashtrakuta dynasty, and his genealogy is givon as follows: (1) Kakka, (2) his son Dhruva, (3) his son Govinda, (4) his son by his wife who was the daughter of Nagavarma, Kakka; the Grantor Saka 679 (A.D.) 757.)

MONDAY, OCTOBER 1.

—*Times of India*: We publish in another column full accounts of the fearful volcanic disturbances in the Sunda Straits, from the Java papers. One of the curious features of the occurrences which are so graphically recorded by the chronicler, is that during the progress of the eruption the temperature fell considerably, and it become bitterly cold at Batavia. Another notable circumstance which is mentioned is that European ladies and children fleeing from Anjer were refused admission to the villages, and even water for their dying children was withheld by the natives. Everywhere the people called out "This is a punishment on you for what you have done to the Achinese." One of the papers speaks of the tidal wave as being 2,700 feet in height, and we learn from the same anthority that upwards of sixteen new volcanic islands were upheaved in a space of some twenty-eight to thirty miles, while other islands were rent to pieces or entirely disappeared. The details of the full extent of the destruction are not yet forthcoming, and will take time to ascertain. It is roughly estimated, however, that no less than 40,000 to 50,000 persons must have lost their lives on this occasion. Bencoolen and other towns on the southern Sumatra coast were unapproachable by vessels, owing to an immense bank of pumice-stone which stretched for miles along the shore. At one place a large Government steamer, lying at anchor off the shore, was taken up by the tidal wave and carried two miles inland. Subscriptions are being gathered for the sufferers at the British settlements in the Straits.

—Another considerable protective work, the Bellary Kistna Railway, has just been sanctioned by the Secretary of State. Its length is about 250 miles, and its cost about 177 lakhs of rupees. The districts through which it is to run suffered severely during the last famine.

—Wassudev Ramachari has been sentenced to be hanged for the murder of a boy for the sake of the ornaments, in the Belgaum Collectorate.

TUESDAY, OCTOBER 2.

—*Times of India*: A Government Resolution was issued yesterday afternoon stating that as cholera was no longer epidemic in Bombay the Port Health Officer should in future grant clean bills of health. This will, we trust, put an end to the unnecessary quarantine restriction in Egypt.

—The tidal wave caused by the volcanic action at Java was felt strongly at Mauritius, the sea running up to an unusual height, and going back again as suddenly five or six times at intervals of about four minutes.

—*Bombay Gazette*: "Amid a good deal of nonsense that has been said and written against the University clock there is one objection which carries weight, namely, that the ornamental work on the face of the clock obscures the dial so much at night that it is a very difficult matter to tell the time."

Considering that the special object of a clock is to show the time, we should think the Constructors ought to be required to secure that result.

—The late disturbances at Jeddah were caused by a Bedouin tribe called the Buddoos. They *looted* up to the very gates of the town, but were afterwards attacked by the Sheriff of Mecca and checked. The result was a sort of truce, which, however, the Governor of Mecca refused to ratify. The Buddoos still attack pilgrims whenever they have an opportunity.

—*Bombay Gazette*: At the High Court yesterday, in the divorce suit of Annie Palmer *vs.* Hastings John Palmer, the Hon'ble Mr. Justice Scott made a decree absolute for divorce, and an order that the petitioner be paid by the respondent Rs. 170 per month as permanent alimony. The case was heard before

his lordship on the 12th March last, when a decree *nisi* for divorce was given in the absence of the respondent, who did not appear to defend. He is employed as Mint Master in the Nizam's Dominions on Rs. 520 per mensem, and is said to be a descendant of William Palmer, the great Calcutta banker, who married one of the Begums of Delhi.

—*Indian Witness*: We are very glad to learn that, thus far at least, the great libel case has not produced any visible effect upon the zenana schools of the city. The Bengali ladies have heard of the case, but so far from yielding to evil surmises, they manifest a lively sympathy for the mission ladies who, for the time are placed in a very trying situation. We have not heard of a single school having been closed, or a pupil withdrawn, in consequence of the evil reports with which the whole social atmosphere has been filled.

The *Madras Mail* says of Colonel Olcott's book of lectures on theosophy, that "the pictures which they draw of Native lying, disunion, selfishness, and general worthlessness, are such as would convulse Hindoo society with righteous rage, if they were drawn by an English journalist or a Christian missionary."

Wednesday, October 3.

—*Times of India*: It is evident from the telegrams published to-day that the Official apology for the insult offered to the King of Spain has not been of much avail in removing the irritation which the affair naturally caused in the minds of his Majesty's subjects. A circumstance of this kind is not easily remedied, for no matter how explicit the Official explanation may be, the fact remains that the King of Spain was publicly insulted by the populace of the capital of a friendly Power, and nothing that the President of the Republic may do can take the sting out of the insult. King Alphonso may have wished to let the matter blow over, but the attitude of his subjects has rendered a conciliatory policy impossible. He has remained in Paris only long enough to show his host, M. Grevy, that his hospitality and his apologies were personally appreciated. On his arrival at Madrid King Alphonso will be greeted with such an ovation as has seldom fallen to the lot of a Spanish monarch, and it will be his own fault if this *contretemps* does not add considerably to his present popularity. International hatreds are easily aroused, and we may be sure that this unfortunate occurrence will long rankle in the minds of the Spaniards.

—*Bombay Gazette*: Lord Hartington's speech on Sir Ashley Eden's share in the evolution of the Ilbert Bill, to which we referred the other day, was perhaps more remarkable in its close than in any other passage. He therein stated that the non-official Europeans could not be allowed a decisive weight in respect to measures of Government, because they acted without any sense of responsibility. And he added that if they claimed and exercised a right to control the Government of India, it would be necessary to devise means to confer upon them a share of the responsibility which should attach to political power. This important declaration has been described as "a frank defiance of Anglo-Indian opinion," but we cannot look upon it in that light. In our view it is something very different from a defiance, and may be taken as an intimation that the time is not far distant when a political factor of great importance will be allowed an acknowlegded position amongst the forces which mould and influence the Government of this country. What Lord Hartington demurs to is not the fact that the European community of India should seek to control the action of the responsible administrators, in whose hands destinies of the country have been placed by law, but that they should do so with sole reference to their own feelings and interests, and in disregard, more or less complete, of feelings and interests other than their own, which have at least an equal right to consideration.

—One who was lately in the Colaba Asylum says: I believe that a concert once a month held in one of the wards would do the patients a world of good. And if some of the local amateur musicians only knew how much pleasure they could give these unfortunate people I feel convinced they would spare the time now and again to give the patients a treat.

—Messrs. Long, Moir, and Co. have received a telegram to the effect that the steamship Airy was wrecked at Ras Fartak, on the southern coast of Arabia, on the 16th August. The telegram adds that the crew were all saved, and that they arrived at Muscat on the 22nd August whither they were probably taken in a native craft.

—Judging from a paragraph in an up-country paper, the wolves about Agra are making themselves a terror to the inhabitants.—"No less than sixty-five children from a few months to four years old have been carried off during the past hot weather and rains in the Agra district alone by these animals. The ravines bordering on the Jumna and Chumbal rivers are infested by them, and they are apparently becoming more and more daring year by year. It appears to be high time that some vigorous measures were taken for their destruction."

—*Indian Churchman*: There was once a big bully, who, having laid down the law to all the company, added. "If any body says anything against that I'll knock him down. What's your *candid* opinion?" Similarly Leo XIII has issued an encyclical in which he invites all the faithful to historical studies, being confident that the result will be favourable to the Papacy. His Holiness however omits to inform us what will be the consequences to the faithful if these candid investigations should have a contrary issue. Will they be turned out of their order like Mainbourg, or compelled to flee their country like Courayer, or threatened with refusal of the Sacraments on their death-bed like Gratry, or forced to remain in concealment like Janus, or treated as heretics like Dolinger and Hyacinthe?

Thursday, October 4.

—*Record*, Sept. 14: the necessary sequel to the decision of Mr. Justice Stephen, in the case of Ebbetts *v.* Booth, was the transfer of the licence of the Eagle tavern to some one who was prepared to carry out the covenants of the lease. This was the occasion of an application made at the Worship-street Police-court last week, when Mr. Hosack granted a protection licence to the tenant to whom "General" Booth has surrendered the premises. It is certainly greatly to be regretted that the excellent intention of "General" Booth should have proved abortive; but there can be no two opinions as to the impropriety of his methods. From Switzerland comes the news that Miss Booth and Miss Charlesworth, who lately went to Geneva in order to attend the funeral of one of their converts, were arrested immediately after the interment and conveyed to the frontier, and that Miss Booth was also arrested on Sunday for holding a meeting near Neuchatel, but was released on bail. Much as the action of the Swiss authorities is to be regretted it must be remembered that in the preservation of order they have a very difficult task, Switzerland has come to be the asylum for the political and social refugees of nearly the whole of Europe. In such a community scenes of bloodshed are lamentably common; and, were religious animosities excited, the gravest results could hardly fail to ensue. Under these circumstances the exclusion of the Salvation Army from Swiss territory certainly seems to be necessary in order to preserve the public peace. [We dissent from this opinion. *Ed. B. G.*] A crowded Meeting was held at Exeter Hall on Tuesday night to celebrate the formation of the 500th Salvation Army corps. "General" Booth gave some statistics which show the progress that has been made.

—*Nature* publishes the address of the retiring President of the American Association for the Advancement of Science (Professor J. W. Dawson), delivered at Minneapolis on August 15 The subject is, "Some Unsolved Problems in Geology;" and the report fills seven pages of our contemporary. The following is the closing paragraph:—"Recently the opinion has been gaining ground that the close of the ice age is very recent. Such reasons as the following lead to this conclusion: the amount of atmospheric decay of rocks and of denudation in general, which have occurred since the close of the glacial period, are scarcely appreciable; little erosion of river-valleys or of coast-terraces has occurred. The calculated recession of waterfalls and of production of lake-ridges leads to the same conclusion. So do the recent state of bones and shells in the pleistocene deposits, and the perfectly modern facies of their fossils. On such evidence the cessation of the glacial cold and settlement of our continents at their present levels are events which may have occurred not more than six thousand or seven thousand years ago, though such time estimates are proverbially uncertain in geology. This subject also carries with it the greatest of all geological problems, next to that of the origin of life; namely, the origin and early history of man. Such questions cannot be discussed in the closing sentences of an hour's address. I shall only draw from them one practical inference. Since the comparatively short post-glacial and recent periods apparently include the whole of human history, we are but new comers on the earth, and therefore have had little opportunity to solve the great problems which it presents to us.

—At the Luther Commemmoration at Wittenberg, the following from the Emperor of Germany was read by the Crown Prince: "From the 12th to the 14th of this month there is to be a Luther Festival at Wittenberg, in honour of the approaching 400th anniversary of Luther's birth. I cannot comply with the request which has been made to me to be present in person. Aa a Protestant Christian, however, and as chief governor of the Church, I feel the most lively interest in every such celebration, in which the Protestant confession finds full expression. I most fully appreciate the rich blessing that may accrue to our beloved Protestant Church from its members everywhere being reminded of the great inheritance and noble possessions which God has given us through the Reformation. I should not like to be unrepresented at such a festival, especially at Wittenberg, the immediate scene of Luther's mighty and Divinely blessed work, all the more as this passes the limits of a merely local festival. I accordingly appoint your Imperial and Royal Highness, my dear son, my representative at the festal proceedings. I pray to God that the coming Luther festival may be blessed to the awakening and deepening of Protestant good morals, and the confirming of peace in our Church.—Babelsberg, August 25, 1883.—Wilhelm."

—*Record*: "The telegraph has announced that on Saturday last President Villars drove home the golden nail which was supposed to complete the Northern Pacific Railway. From New York to Portland in Oregon there is now therefore a direct line of rail as there was previously from New York to San Francisco. North of these two great lines of communication again will run the Canadian and Pacific, "built" exclusively upon British territory. Southwards, a third line of America railroads will unite Texas and the country beyond it with the great commercial capital of the States. Within two years, accordingly, three great arteries of traffic between the Atlantic and Pacific Oceans will radiate from Chicago,

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while a fourth will have been carried through the more inhospitable regions of the Manitoba and Saskatchewan valleys. The object of all is the same—to promote emigration, to stimulate the increase of the population, and to bring land hithereto uncultivated within reach of the seaboard and of the export trade." Part of the N. Pacific Railway was built at the rate of three miles a day.

—A telegraphic despatch of 12000 words was lately sent to *the Times* from Colombo.

—We acknowledge with thanks receipt of the *Indian Railway Travellers' Guide* for October, published at the *Bombay Gazette* Press. Price 8 annas.

Friday, October 5.

—*Bombay Gazette:* It may now be taken as an ascertained fact that no serious failure of the crops need be apprehended in any part of the country.

—Same: Accidents are becoming frequent among sportsmen at Ootacamund. A few days ago it was announced that Colonel Jago, the Master of the Ooty Hunt, had met with a serious accident, and now a telegram to a Madras paper states that Mr. J. D. Rees fell and broke his collar-bone while out pig-sticking on Tuesday. According to the same telegram, Colonel Jago's condition is improving.

—The Madras papers publish the following:—"Mr. L. R. Burrows, the acting Collector of Madras, received the following telegram yesterday from the Collector of North Arcot :—"Cholera bad type broken out all round Tirupatty. Stop pilgrims as much as possible."

—Deaths last week, 383. By Cholera, 10

—*Times of India*; Calcutta, 4: The action for defamation brought by Messrs. Roberts, Morgan and Co., solicitors, against the editor of the *Indian Statesman*, was to-day committed to the Criminal Session.

Selections.

FROM DARKNESS TO LIGHT.

A PERSONAL EXPERIENCE.

A few years ago my poor soul was rescued from dead orthodoxy and found rest and peace in a living personal Saviour. The change has been so great, so grand, and so many sided, that it seemed to require the endless variety of illustration given in Scripture to convey anything like a true conception of it. In speaking of it my thoughts naturally turn to the first three verses of the fortieth Psalm:—

"I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

Waiting upon God! Whoever did that without making most wonderful discoveries? The "horrible pit!" If there be one pit more horrible than another, it is surely "having a name to live while we are dead:" going straight to perdition in the midst of the wealth of the Gospel! Such was my terrible state for many years. Brought up in a Christian family, I voluntarily united with the Church at seventeen years of age under a sense of duty, was regular in attendance on the means of grace, engaged in the activities of Sabbath-school and Mission work, gave liberally of my means for the spread of the Gospel, and when old enough to have a family of my own, had family worship morning and evening. So long as I compared myself with other people I was satisfied, but when I went to God's Word, it spoke of a peace and love and joy which I did not possess. I was determined to find the secret some day, but had not time to attend to it then.

Years passed: years of trial and sorrow, which seemed in part to arouse me from my sleep of death; but like one half awake I soon fell asleep again. Oh, when I think of these wasted years of precious time, God's wonderful patience overwhelms me! During the second week of prayer in January, 1880, I resolved, cost what it might, to find the true Christian life, and went to God as a little child, asking for light and guidance in this, to me, the most important step of my life. As I drew near to God, I was confronted with Luke xiv. 26, 27:—

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his own cross, and come after Me, cannot be my disciple."

No compromise here. Christ must be everything or nothing. The will must be surrendered. Sin must be confessed and forsaken. This step was very humiliating, but once taken, wondrous light came upon the word of God. The promises invited me to step out upon them, and, cautiously and timidly, I did so, testing one after another, and soon had the amazing blessed consciousness that my feet were, at last, planted on the solid Rock. It is simply impossible to convey in words the sublimity of that hour. Verses committed to memory in my boyhood passed before me like Plenipotentiaries from the Court of Heaven, clothed with the authority of the King of kings, pointing me to the Christless eternity from which I had been redeemed by the blood of the Son of God, and revealing the wonders of my new relationship to God and my fellow-men. As I searched for these verses in the Word of God, I found others, and still others; and as I spread them out before the Lord in prayer, or rather as He spread them out before me, I could only exclaim in utter astonishment, "O Lord, is there no end to all this? and is it possible that my poor soul has been in the midst of this imperishable wealth these long years and did not know it?" Now I could say with the psalmist, "I rejoice at thy Word as one that findeth GREAT SPOIL." "How precious also are thy thoughts unto me, O God; how great is the sum of them."

My sense of responsibility became very great. I had the feeling of being surrounded with omnipotent power. True, I had but one talent, but is was not a question of talent, but of faith in God. And as I looked at the promises, as real as if Christ stood beside me uttering the very words, and at the command of Christ, just as real, to give this blessed Gospel to every creature, the question was, "What can I, an obscure, unlearned individual, do to fire the centres of Christendom, to give the Gospel to the whole world?" Strange as it may seem, it was to me the most practicable thing imaginable. I had experiences in prayer and communion with God in connection with this which I have never been able to understand, and perhaps, never shall, until "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

The tempter was very busy. He tried to persuade me that it was all excitement, and would pass away in a few days. From this fear I found rest in John xiv. 16—18, and kindred promises. I then made a solemn promise to God that so long as He would continue to give me his Holy Spirit to guide, teach, sanctify, and keep my poor soul, I would henceforth be his, to be used as seemed best to Him; and ever since, notwithstanding great crushing sorrows, the Lord is in them all, blessing me, and making me a channel of blessing to my fellow-men."

And now comes the "New Song," and "many shall hear it." God helping me, this shall be my joyful task the rest of my days. Some of our Church members, surrounded by Christian agencies and influences, may be living as I lived, having the Gospel in hand, yet strangers to its light and joy. Oh how can I reach these dear souls? How can they be persuaded to wait upon God, and find out where they stand? Then will sin cease to be the trifling thing it seems to many, and appear in all its hideous blackness. Then will Christ become the Centre of all that is grand, glorious, beautiful, and heart-captivating. The worst with Christ is a thousand times more than the world at its very best. "The reproach of Christ is greater riches than the treasures in Egypt." Ever since my own rescue the voice of the Lord is ringing in my ears and firing my heart: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee;" and as I can see but few of them face to face, I give these words of humble, grateful testimony, with the earnest prayer that "many shall see it and fear, and shall trust in the Lord."

"Oh, make but trial of his love,
Experience will decide
How blest are they, and only they,
Who in his truth confide."

S. P.

—(*Christian.*)

TEMPERANCE NEWS.

The Rev. Canon Basil Wilberforce, who it will be remembered was mainly instrumental in obtaining the appointment of the Select Committee to inquire into the subject of the relation of the Established Church to the liquor traffic, writes to the *Times* of Tuesday commenting on the Report of the Committee. He says:—

It is not a little to have gained, and it is an encouraging sign of the times, that the Commissioners should thus hasten to repudiate, as far as possible, complicity with the drink traffic, and express themselves as desirous of abating the evils engendered by the past; but it is earnestly to be hoped that the question will not be allowed to be shelved as though set at rest by this superficial and unsatisfactory ecclesiastical *apologia*. The spirit of compromise, and the appearance, at least, of concern as to the financial rather than the moral aspect of the question which pervades the Report, is unspeakably humiliating and unworthy of a professedly spiritual body such as the Church of England, capable from its unique position of wielding the mightiest moral, social and political influence in the whole nation. The public will not be slow to notice, in the first place, that the Report deals only with London and the suburbs, and only with those houses which the Church—oh, the burning shame of it—owns and manages herself, leaving wholly untouched the provinces—*e.g.*, Salisbury, referred to by Mr. Gilbert, and Southampton, referred to by myself, and the enormous number of houses built on Church lands with the consent of the Commissioners, the management of which is not in their hands, though they are directly responsible for their existence. Again, the strongest point of the Commissioners' defence consists in a denial of Mr. Gilbert's statistics with regard to the Royal Oak, the Hero of Waterloo, and the number of public-houses passed by the Bishop of London in the course of an imaginary ride between Fulham-palace and St. James's-square. We may here confidently leave Mr. Gilbert to defend his own statements. No accusation of exaggeration can fairly rest upon the writer of your leading article, the editor of *Sword and Trowel*, or myself with regard to these statistics. The charge was publicly made by Mr. Gilbert, and remained unnoticed by the Commissioners; our share in the transaction merely consisted in requesting the Archbishop as publicly to deny it. But, Sir, allowing the greatest weight to the Commissioners' denials as embodied in this

Report, what are we to think of their admissions? Will not every Churchman hang his head as he recognises truth in the words of the *Freeman*, "If any other religious body were to authorize a like confession the scandal would make its ministers and members ashamed, and the evil would presently be put an end to"? Is it not an undeniable fact, as observed in the *Echo*, that 'every man of common sense and ordinary observation knows full well that twenty-four public-houses will do more harm to society in a month than a whole bench of bishops will do good in a year"? I search the Report in vain for a single expression of regret that the interests of the National Church should have become so interwoven with the national curse that, in the very words of the Report, "time will be required before any large change can be brought about." "Time," when the people are perishing by thousands under the maddening effects of the drug, for the purpose of selling which twenty-four houses are admittedly held in London alone by the trustees of the Established Church. "Time," when it is notorious that a vast proportion of the crime, pauperism, and lunacy of the country is the direct fruit of the public-house system, which system the Church while professing to be "the light of the world," is thus both directly and indirectly helping to support and to promote. Surely it is as impossible for a Church as for an individual to serve both God and Mammon, to be both for Christ and against Him at one and the same time, and the outspoken thought in many minds will be that the obvious outcome of this Report of the Committee should be an immediate searching Parliamentary inquiry into the whole of the question of the property, estates, and management of the Ecclesiastical Commission, and of the Corporation administering the fund which is known by the name of "Queen Anne's Bounty." If "time" be required before the great Anglican Church can amend her ways, atone for the past, and wash off her hands the blood contracted from complicity with England's greatest curse, it requires but scant insight to prophesy that when the "great change" is brought about under the nation's rapidly awaking conscience it will be far greater and more sweeping than the Committee issuing this Report either anticipate or desire.

Mr. Willilm Hoyle, the well-known temperance statistician, has addressed a long letter to the *Times*, traversing the views of Mr. Bright as enunciated in his recent speech on temperance legislation. Mr. Hoyle quotes statistics as illustrating the growth of poor and police rates in England and Wales, and the returns of pauperism, crime, and lunacy, for the purpose of showing that the anticipations of Mr. Bright and his coadjutors in the Anti-Corn Law Agitation, that free trade would get rid of poverty and crime, have been very far indeed from being realized. He contends that the evils resulting from the drinking system are immeasurably greater than ever proceeded from the Corn Laws, and if the removal of the lesser evil was worthy of such heroic labours, what, he asks, ought to be the efforts put forth in the removal of the greater? He finds fault with Mr. Bright for having criticized the Permissive Bill at such length, when, according to his own statement, the Bill was gone. Mr. Hoyle then proceeds:—Mr. Bright's plan of licensing reform dates back nearly half a century. He draws upon the Bill for the Reform of Municipal Corporations of 1835. Everyone knows that the views of the nation regarding the nature of alcoholic liquors and their ideas as to the character of the liquor traffic are wholly revolutionized since 1835. That measure proposed to vest the licensing authority in Town Councils. The House of Lords, however, rejected the proposal. The country was then ready, but the Lords were not. Surely, if in the darkness of fifty years ago the country was ready for such a proposal, after all the light, knowledge, and experience of the fifty years the country ought to be ready for something better, and yet in the midst of all the blaze which exists, Mr. Bright goes to light his licensing reform taper at the candle of 1835. Even the House of Lords, which Mr. Bright regards as so backward an institution, is ahead of 1835, for in the Report of the Lords Committee on Intemperance, referring to the question as to giving the people power to deal with this evil, their Lordships say:—"It would seem somewhat hard when communities are willing, at their own cost and hazard, to grapple with the difficulty and undertake their own purification that the Legislature should refuse to create for them the necessary machinery, or to entrust them with the requisite powers." How strange it seems, when a Committee of the House of Lords recommends that power should be giving to communities to enable them, in the matter of the drink evil. to undertake their own purification, that Mr, Bright should step in and say, "No! communities shall not be allowed to undertake their own purification, only very partially; for they shall not be permitted to reduce the drinkshops which are the cause of the evils more than half, seeing that in such matters compromise is wise." . . . . The question as to the success of the Anti-Corn Law League movement must therefore have been very dark in 1845; indeed, I know that some of its leading friends were very much disheartened. But a change came over the scene. Sir Robert Peel, upon whose mind the light of truth had for some years been breaking, announced his change of opinion, and his resolve to put his country before his party; and in the House of Commons, on the 29th of January, 1846, he proposed that after three years the Corn Laws should cease. The debate extended over twelve nights, when his Free Trade Resolutions were carried by 337 votes to 240. Mr. Gladstone has said that in this country "the evils of intemperance are greater than the combined evils of war, pestilence, and famine," and Mr. Bright has said that "were the evils of drinking removed this country would be so changed, and so changed for the better, that it would be almost impossible to know it again." Would that Mr. Gladstone and Mr. Bright, as well as our other leading statesmen, who all admit and deplore the evil, would imitate the example of Sir Robert Peel, and put their country before their party. The question would then at once be dealt with, and an era of happiness, virtue, and prosperity would begin to dawn upon the nation, such as would in a few years convert the country into the paradise pictured by Mr. Bright. Is it not the great fault of the present day that we have too much of political, and too little of patriotic statesmanship? One would think it impossible that the Prime Minister of the nation could say that the country suffered more from intemperance than from the combined evils of war, pestilence, and famine; and yet, that year after year shou d roll over, and the Government take no steps to deal with such an appalling evil. Instead of putting the welfare of our country first, and office and party second, are not politicians too often closing their eyes to the country's ills, and calculating the chances of success which are likely to result from allying themselves with this party or the other; and if they can only see success from an alliance with any party, the alliance is formed, no matter whether it tends to the nation's elevation or degradation! . . . . . The welfare of the nation ought always to be the end of statesmanship and political action, and those statesmen or politicians who thus sacrifice their country's interests by compromising with principle ought, as Mr. Bright did in 1843, to feel themselves so abashed as to be ready to transport themselves to the Antipodes.

Responsible as you are for their temporal existence, you are also responsible for their eternity. Which way will you take them?

Miscellany.

—Mr. Bright, speaking at Birmingham on Temperance, said:

He was not one of those who believed that legislation could do nothing on this question. He had no doubt whatever that by Act of Parliament they could remove to a very considerable extent the temptation which met men now at almost every step of their lives. But he looked to other means besides that of legislation. He looked to the education of the country, which he hoped was advancing at a measurable rate, and to that great instrument of power—the power of the Christian Church in this country. Mr. Bright then concluded as follows:—When I mention the Christian Church, I do not mean that branch which of old time has been favoured by the Legislature, but all the Christian Churches in the country. (Hear hear.) For however they may differ on points of doctrine and passages of Scripture, there can be no doubt in the minds of any of the pious and earnest men connected with those Churches, that it is the interest of all the Churches and of all the pious and earnest men who form their congregations to promote, if possible, a reformation in this country upon the question of drink. (Cheers.) Some people have an idea that this mischief is a mischief that affects only what are termed the working classes. Nothing can be a greater mistake. (Hear, hear.) I believe that the sympathy of those who wish for this reformation is required or the multitude who are not ranked among the classes ordinarily described as "working classes." In point of fact, every class supplie victims to the terrible temptation of drink; and indeed, from my experience—and I suppose the experience of others must be much the same—there are very few families in this country whose members cannot point to some persons nearly or not remotely connected with them who have fallen victims to this terrible evil. (Hear, hear.) But I am not without hope. I think the progress that is being made is remarkable—far beyond anything that has been seen in past times.

Mr. B. does not think that the Local Option P M has any chance of becoming law, at the present time. The more, the pity.

—William Taylor writes to the *Chr. Witness* from Coquimbo, Chili, as follows:

I have commenced to organize a Methodist Church in Coquimbo. Thrity persons have given their names as members and probationers—all probationers but three or four, and most of them converted since I came here. This is a much harder field for direct evangelistic work than India. Indeed, we have never yet had "special services" in Chili. I meant to try that line of work, but have providentially been thrust into regular circuit work by the departure of Bro. Jeffreys and Bro. Krauser, through the illness of their wives. But I find the field is not ripe for protracted meeting revival effort, such as I was engaged in six days per week all the time I was in India.

But our school work is opening up nicely, and will yet more and more. We are getting some people converted to God all the time. God is with us, and is doing the very best He can in a field so hard to open, and with such workers as He has here. Most of our pupils are natives. Our College in Santiago has about 150 pupils, nearly all natives, and very promising. Concepcion has 93, and Copiopo about 50, mostly natives; Caldera about 20, and Coquimbo 30, nearly all English and Anglo-Spanish. We have a church organization in Copiopo, Concepcion, Valparaiso (German), and now in Coquimbo. Will soon organize in Santiago. Regular preaching at every station. We shall soon strike for a great enlargement of our work in Chili. God is leading, and we are succeeding.

Accompanying the letter is one from Rev. J. M. Spangler, appealing for help to build a house for school and church in Concepcion, Chili.

TELEGRAPHIC NEWS.

Paris, September 27th: Marquis Tseng had a conference with the President of the Council of Ministers to-day. Ii is reported that the Chinese Government have declined the French proposals.

London, 28th: The Parnellite meeting at Dungarvon yesteyday passed off undisturbed. It is reported that Russian arms and men are continuously entering Bulgaria.

Hongkong, 28th: Mr. Logan, the man who was the cause of the recent drowning of a native at Canton, has been found guilty of manslaughter, and has been sentenced to penal servitude for seven years.

Paris, 28th: An official telegram issued today states that the 'Black Flags" have retired to Sontay.

St. Petersburg, 28th: It is semi-officially announced that the Russian policy in Bulgaria is of an entirely pacific character.

London, 29th: A crowded reception was given at Exeter Hall yesterday to Mr. Shaw. the missionary, on his return from Madagascar, when he narrated the ill usage he had received at the hands of the French during his captivity.—The London press this morning call upon the French Government for reparation.—Mr. Crotty, a landlord in County Mayo, has been murdered.

Hongkong, 29th: The populace at Canton are discontended with the sentence passed upon Logan.

Paris, 29th: News from Tonquin states that the French Resident at Hué has procured a despatch from the Annamite Government, investing two Ministers with full powers to pacify the people of Tonquin, to disband the army, and to send recalcitrant generals and mandarins to Hué. The King of Spain arrived here to-day and was welcomed by President Grevy. On his way from the station, however, he was hooted by the people along the entire route.—The Chambers will be convened on October 23rd.

London, 30th: At a meeting of the Irish convention at Leeds yesterday, an executive committee was elected composed of Mr. Parnell's nominees, and resolutions were passed that the greatest activity should be displayed at all ensuing elections.

Paris, 30th: President Grèvy has apologised to the King of Spain for the treatment his Majesty received yesterday at the hands of the populace. The King has, in consequence, countermanded the order he had previously given for his immediate departure, and has accepted an invitation to a State banquet.—The Paris papers this morning condemn the action of the Parisians, and express deep regret at the gross insult thereby offered to the King of Spain.

Madrid, 30th: Great indignation is being felt here at the reception given to King Alphonso at Paris yesterday.

Paris, October 1st: Notwithstanding the request of President Grèvy for him to remain here another day, the King of Spain is returning to Madrid to-day.

Madrid, 1st: The people here are preparing to give King Alphonso an ovation on his arrival from Paris.—Queen Christiana arrived here to-day. Great enthusiasm was displayed on her arrival.—In consequence of anti-French demonstrations exhibited by the populace, the French Embassy is guarded.

Hongkong, 1st: Everything is quiet at Canton.

Geneva, 1st: Miss Booth, the Salvationist who was lately imprisoned by the authorities at Neufchatel, has been acquitted on the grounds that the services for her arrest were illegal.

Madrid, 2nd: The ovation given here to-day to King Alphonso on his arrival from Paris was altogether unprecedented. The palace was thrown open to the public, and his Majesty held a reception which was attended by thirty thousand people.

Paris, 2nd: Rumours of a Ministerial crisis are current here, it being stated that differences exist in the Cabinet. The latest reports are, however, that the Cabinet will await the reassembling of Parliament before taking further measures.—The Ministers have remonstrated with President Grévy for permitting his son-in-law, Mr. Wilson, to meddle with affairs of State.—M. Antoine, the Deputy for Metz, has been arrested on a charge of high treason.—News from Tonquin states that a combined expedition from Hanoi and Haphong has proceeded against Bocninh.

Cairo, 2nd: The doctors and hospital assistants, whose services were lent by the Indian Government to Egypt during the late cholera epidemic, will shortly return to India.

Paris, 3rd: It is reported that the French Government refuses to make any concession to China beyond the neutralization of North Tongking, which, it is proposed, shall be administered, half by the Chinese and half by the Annamites.

Hongkong, 3rd: The popular feeling at Canton still exhibits signs of dangerous effervescence, and six gun-boats are now protecting the foreign quarter.

PASSENGERS SAILED.

Per Str. *Raffaelle Rubattino*, Oct. 1:

For Port Said—Mrs L Campbell, Mr H Hackney, and Mr Horenstein.

For Genoa—Mr Frederic Freuler, Mr and Mrs Dodsworth, Dr Fisher, Col Eustace Hill, Dr J A Raye, and Mr A B Master.

For Marseilles—Mr and Mrs H F White.

Per P and O Str. *Bokhara*, 5:

For London—Major and Mrs Trotter and infant, Mr and Mrs J G A Baird, Mr George Mitley, Miss Latham, Mr Inverarity, Mrs Gatley and 2 children, Col A T Reid, Mrs Ryan and child, Dr Grant, Mr Maltby, Mrs Baker, Mr J W Thomas, The Rev A Pelehampton, and Baron de Tuyll.

For Brindisi—Mr Alexander Cook.

For Malta—Rev Father Celestine.

For Aden—Mr Ismail Abdoolbhoy.

PASSENGERS ARRIVED.

Per P and O Str *Verona*, 3:

From London—Lieut Col and Mrs D McNeill, Miss Guthrie, Mr and Mrs Hathornthwaite and infant, Mr H Solomaon, Mr J Jones, Mrs Strachan, Mr L Porter, Mr Carpenter, Mr John Gordon, Mr James Gordon, Mr A J Hardie, Mr W R J Turner, Mr W Barnes and child, Mrs Ingle, Mr Dun, Mrs Frei Bedford, Mr C H Cole, Mr R Copeland, Miss A A Priest, Mr C S Bunning, Mrs Aaron, Mr and Mrs Gregory, Miss Thorpe, Mr and Mrs S Sharpe and child, Mr and Mrs A P Nicoll, Mr E Greves, Mr J Smalley, Mrs Smythe, Mr Shaw, Mr and Mrs Seymour Keay, and two infants, Mr and Mrs J O'Connell and two Misses O'Connell, and Mr J W Scott.

From Brindisi—Mr and Mrs Primrose, Mr R H Elias, Mr John Wilson, Major Corey, Lieut Col Fitzroy, Mr R H Jennings, Mrs Worsley, Mr W J A Bird, Col E H Tucker, Dr A Smith, Miss Smith, Lieut Col Vivian, Dr W R Waller, Mr H Bradbury, Mr J H Condon, Mr Whiteaway, Mr T Oderam, Mr Lawson, Mr Forbes, Mr B Thomas, Mr and Mrs Duthey, Major Mellis, Mr J D Macgregor, Sir Auckland Colvin, and Mr W Tucker.

From Venice—Bishop of Calcutta and two Misses Johnson, Mr Paschoridhuri, Mr Pinching, Mr F Walker, Mr J Stone, Mr Metcalfe, and Mr Frank Weston.

Domestic Occurrence.

MARRIAGE.

JERVIS—ANDING—September 26th at the Free Church of Scotland (Mission Church) Poona by the Rev. F. Beaumont William Spooner Jervis to Alice Mary Anding daughter of the late C. Anding Asst. Surgeon, No Cards.

DEATHS.

RAWSON—Sept. 26th, at Ahmedabad, Elizabeth Disbrough, wife of Joseph Rawson, and eldest daughter of the late Thomas Larard, of Hull, aged 27 years.

MCDONALD—Sept. 28th, at Dockyard Road, Mazagon, of cholera, Duncan Mcdonald, Foreman, B. I. S. N. Company, aged 28 years.

GREAVES—Sept. 29th, at Broach, of cholera, Jane, the wife of John R. Greaves.

CHRISTOPHER—Oct. 2nd, at Mazagon the son of Mr. James Christopher B. I. S. N. Company, Aged 5 months and 6 days,

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Dr. LERSCH, *Inspector of Mineral Springs at Aix and Bentscheild, in "Schmidt's Jahrbucher,"* No. 159, page 227:—"In Malt Extract the absence of water, in quantity alcohol and carbonic acid, is to be observed. In beer there is only about one-fifteenth extract, sometimes more, sometimes less. In beer there is comparatively little malt sugar. The largest part of the extractive substance is dextrine. Malt Extract is an excellent nourishing agent for the weak and emaciated, and it is in this class of cases that its manifold application has been established."

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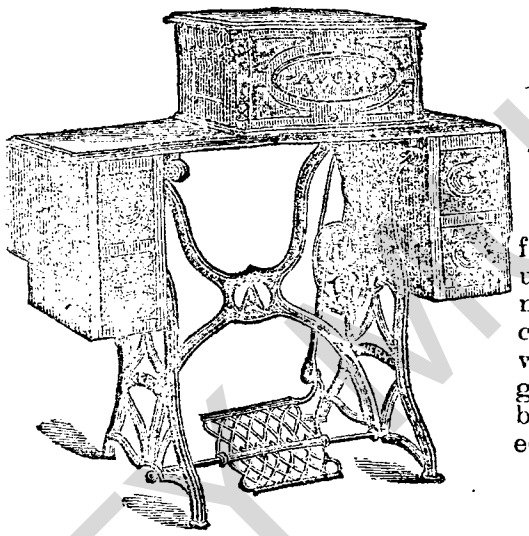

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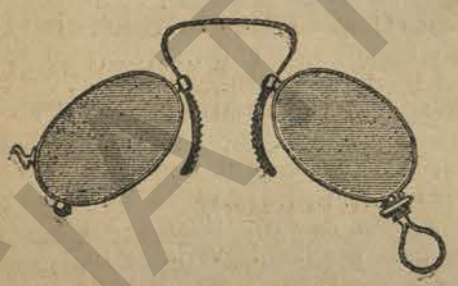

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